

the circumstances of its commencement. During the early part of the spring term, it was perceived, that there was among the Christians in the institution some solicitude, to obtain the blessing, which had so often been granted in answer to prayer. This solicitude manifested itself with peculiar strength among the professors of religion in the senior class. They began to fear, that their class, like the one which preceded them, would go forth unblest; and their unconverted classmates be sent into a world full of snares and temptations, without the guidance of heavenly wisdom; and be left to exert an unholly influence, and 'treasure up unto themselves wrath against the day of wrath.' They began to attend, what were then called union prayer meetings in the village. Prayer meetings in college too, especially on Sabbath morning, were better attended than usual; and an increased attention was paid to preaching in the sanctuary; to the expositions of Scripture in the chapel; and to exhortations in the Saturday evening conference. —The first marked indication of an approaching revival—which was, indeed, a very manifest proof of the presence of that Spirit, whose office it is to convince of sin—occurred one evening, about the middle of the term. A member of the senior class, distinguished as a scholar, and known as a regular, and in the common acceptation of the term, a *moral* young man, who had for several days exhibited a solemn countenance, suddenly became alarmed at his danger, and overwhelmed by a sense of his guilt, as a transgressor of the holy law of God. Some of his classmates immediately assembled, and prayed for him and with him. His convictions, however, continued to increase in intensity; till they rose to a state of agony, and called forth the strongest expressions of self-boasting and despair. About two o'clock at night, I was called from my bed to visit him, and pray with him. Indeed, we could do nothing but pray; for his mind was too much agitated, to allow him to extort an explanation or instruction. I was obliged to leave him toward morning, still under the agonies of an awakened conscience. In this state, or nearly in this state, he remained for several days. In the meantime, the impression made upon the members of the institution was powerful and universal—*all* seemed to feel, at least, a sympathetic influence—*all* appeared solemn and devout. Nor was this feeling in every case, mere-sympathy. Within a week, it was found that many of the impenitent students were under deep conviction of sin, and were anxiously inquiring, 'what they should do to be saved.' Still there were no conversions manifest—no hope expressed. The scene became alarming. There was evidently a want of spiritual strength in our Zion, that these might 'hark again'—a want of fervor, uniting, and persevering prayer. Accordingly, personal application was made to several individuals in the village, with a request that they would not cease to pray for these young men, who were ready to perish. It was not long before a spirit of prayer and supplication seemed to be poured out upon the surrounding Christian community. And those sinners, who had been for several days under conviction in college, began one after another to repent and rejoice in hope. From this time the revival spread with great rapidity, both in the college and in the village.—Still the young man, who was first awakened, and who seemed to be instrumental in calling up the attention of others to the subject of religion, 'found no place for repenance' and no peace to his soul. 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Previous to the descent of the Spirit, there had been a declension among the professional disciples of Christ in college. A few continued faithfully; but the most 'slumbered and slept.' At midnight there was a cry made; Behold the bridegroom cometh; go ye out to meet him. This was almost literally fulfilled in those deeply thrilling scenes, which occurred in the night, commenced with the case of M. — He was the ornament and the pride of his class. Zealously and ambitiously devoted to his studies, he had neglected 'the great salvation.' When, therefore, that long to be remembered night, they saw and heard him begging for mercy with such intense earnestness—O how many hearts were then smitten and wounded, to be healed only by the blood of Christ. Several students, belonging to the different classes in college, who have since been successfully preaching the gospel of Jesus Christ, were then aroused to attend to the things which belonged to their everlasting peace.'

To illustrate the sovereignty of God in his dealings with sinners; and show, how often he leads them by a way that they knew not; and how unable we are, without the guidance of his Spirit, to fix on the wisest expedients, prescribe the best modes, and choose the best measures of employing the means of grace;—indeed, to show the inefficiency of *all* means and measures, without a divine interposition, and the sufficiency of *any* of them, with his blessing, I will briefly state another singular and interesting case of conversion, which occurred in this revival—a case, forming a perfect contrast with that just described.—A member of the same class, a youth of amiable but rather volatile character, was called away by his father, some time before the close of the spring term, to take a long journey. But before the succeeding Sabbath, his mind was deeply impressed with a sense of sin and a view of his lost and perishing condition. So powerful were his convictions, not of danger, but of guilt, as he afterward informed me, that he could scarcely conceal his agitations, during the hours of public worship, or fix his attention on the preached word. He said nothing, however, to any person; and, as far as possible, suppressed his feelings, till evening; when he retired alone to his room, locked the door, and knelt down to pray. How long he continued in this posture, he never was enabled to state. He remained, however, till he found access to the mercy-seat, and began to rejoice in God, with a joy unspeakable and full of glory. 'So great was his ecstasy, that for a time he lost all self-command. His fellow students, who heard his acclamations of joy, and came to his door, could not gain his attention; but were obliged to force the door open, in order to gain admittance. In this state of rapture and nervous excitement, he remained through the night, praising God, and ascribing glory to his name. Indeed, when I first saw him, at ten o'clock the next day, tears and smiles were mingled on his countenance; and so strong were his emotions, that he could neither stand nor sit with composure, or scarcely speak with calmness and distinct articulation. He, however, soon became calm and serene—established in faith and confirmed in 'holy living.' And he finally went forth to preach the gospel; and has been a very devoted, acceptable, and successful minister of Jesus Christ.'

Now, Dear Sir, if you ask me, what I think of these two extraordinary cases of conversion; I can only answer; my theory is, that the peculiarities in them were partly the result of natural temperament and previous character; and partly the design of Sovereign Wisdom, and the operations of that Spirit which is 'like the wind, blowing where it listeth;' or rather, perhaps, I should say, that the Holy Spirit, applying the truth to different minds, produces these and other different results; and thus abases the pride of human reason, and exposes the vanity of human calculations; demonstrating the truth of the inspired declaration: 'The foolishness of God is wiser than men; and the weakness of God is stronger than men.' There was surely no religion in the awful convictions and morbid melancholy of the former case, nor in the nervous agitations and loud acclamations of the latter; but were they not both connected with those deep and strong emotions, which resulted from the powerful operations of the Holy Spirit, in his different offices; applying the law, and convincing of sin, and showing the things of Jesus Christ, and comforting the heart—leading by different methods to the conversion of these precious souls; and calling these chosen vessels of mercy with an 'effeual calling' to the work of the ministry?

Notwithstanding the length of the account, already given of this revival, I cannot forbear to add a few extracts from two or three letters just received. The first is from a member of the class of 1822:—'I cannot,' he remarks, 'without more time for reflection, than I am now able to command, recall many facts which will be of essential service to you; though the revival which occurred while I was a member of college, was a season of deep interest to me; having been, as I trust, the time when my own heart became interested in religion; and though many scenes, which I was then permitted to witness, I shall ever remember with thrilling emotions; and, I hope, with heartfelt gratitude. . . . A few of the impenitent, who remained at college during the spring vacation, were numbered as subjects of the work, and were assembled for the summer term. When we came together, a general solemnity pervaded the college. Some, who had been wont to mingle with their fellows in scenes of merriment, if not of vice, met them on their return, with the language of fraternal reproof and warning, exhorting them to become reconciled to God, and welcoming them to new society and new enjoyments. Religion soon became the absorbing object of thought and conversation. Though opposition lurked in every unregenerate heart, and in some cases assumed the attitude of defiance, she did not, so far as I recollect, presume to vent her spite in any gross violations of decorum. The leader of several profane and unprincipled associates, who boastingly styled themselves 'Satan's invincibles,' was early smitten with an arrow from the Spirit's quiver; and, after a struggle of several days, became hopefully willing in the day of God's power, and pentitely acknowledged, that human depravity, however determined, must yield in a conflict with sovereign grace.—A considerable proportion of the subjects of this work were from the most thoughtless and irreligious members of college. . . . The precise number of hopeful conversions, in this revival, I am unable to name; but as, after the lapse of nearly twenty years, I look abroad upon the field of Christian effort, I see several laborers employed, . . . 'Whose doctrine and whose life coincident, exhibit loud proof, that they are honest in the sacred cause.'

That they are honest in the sacred cause, is evident. There was evidently a want of spiritual strength in our Zion, that these might 'hark again'—a want of fervor, uniting, and persevering prayer. Accordingly, personal application was made to several individuals in the village, with a request that they would not cease to pray for these young men, who were ready to perish. It was not long before a spirit of prayer and supplication seemed to be poured out upon the surrounding Christian community. And those sinners, who had been for several days under conviction in college, began one after another to repent and rejoice in hope. From this time the revival spread with great rapidity, both in the college and in the village.—Still the young man, who was first awakened, and who seemed to be instrumental in calling up the attention of others to the subject of religion, 'found no place for repenance' and no peace to his soul. His mind seemed to have lost its wonted elasticity and energy; and he remained, through the term, and for a considerable portion of the summer term, in a state of settled gloom. He seemed, indeed, to human view, to be past recovery—pining away in utter despair. He viewed himself as a reprobate—forsaken of God—doomed to certain and everlasting destruction. All considerations drawn from the attributes of God, the analogies of providence and grace, and the provisions and promises of the gospel, were equally unavailing to convince his understanding, or sooth his heart. Thus he continued to pervert the Scriptures, resist the Spirit, and reject the counsels of God—doomed to certain and everlasting destruction. The extracts, which follow, are from a letter, already quoted, of a graduate, who, at the time of the revival, held the office of tutor in the college. —'The revival of 1821,' he observes, 'had some very marked features. Previous to the descent of the Spirit, there had been a declension among the professional disciples of Christ in college. A few continued faithfully; but the most 'slumbered and slept.'

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There is no doubt, in my mind, that in that scene, there was much animal feeling and excitement, both on the part of the professors of religion, and on the part of the impenitent. Nor, on the other hand, have I a single doubt, that there was much of the Spirit's operations. Eighteen years have since rolled away; and numbers who were then awakened, still continue to love the Lord Jesus, and to labor in his service.' . . . 'That season of revival in college has been the means, already, of bringing hundreds, if not thousands, into the church of Christ. . . . As in the previous outpouring of the Spirit, so in this, some of the professors of religion in college, were greatly useful by their prayers and in their zealous conversation. The accounts which were given of that revival, both by letter and by the students themselves, in their subsequent vacation, were the means of great good in several places.'

'When I reflect on the scenes of that revival, and on the events which have since occurred, connected with it and consequent upon it, I cannot help exclaiming: 'Pray for the peace of Jerusalem; pray for the colleges throughout the length and breadth of the land; pray for all literary institutions, that the Spirit may sanctify the hearts of the many thousands, who are now in a course of literary training for future public life.' —To be Concluded.'

BOSTON RECORDER.
FRIDAY, JAN. 24, 1840.

EDITORIAL CORRESPONDENCE.

WASHINGTON, JAN. 13, 1840.

Mr. WILLIS.—It seems to be pretty well ascertained, that we shall have little or no legislation in Congress this winter. A few private bills may, perhaps, force their way through the forms; and there can be no doubt of the ultimate passage of a general appropriation bill, to provide for the necessary expenses of the government, and especially to secure to the members their mileage and *per diem allowance*. You know more than three weeks were consumed, in the House, upon the question whether the *returned* members from New-Jersey should be permitted to take the oath, and act as qualified members. Nearly two weeks, in addition, have been principally employed on questions respecting the other five claimants, and various other incidental questions on the same absorbing and exciting subject; and the papers, with the subject matter of inquiry, are just referred to the committee of elections; where it ought to have gone two weeks ago. The design of keeping up this unprofitable debate, since the decision of the first question, is to me perfectly mystery. At least, I cannot account for the course pursued upon any sup-

position, consistent with ingenuousness and patriotism in those who have been the cause of this protracted discussion. It may be, that they have been speaking merely for the purpose of printing their speeches and sending them home, in order to justify themselves to their constituents, maintain the cause of their respective parties, and secure their own election in future. Or it may be, that the two great parties are so equally divided, and so completely in the hands and at the mercy of the conservatives, (so called,) that they expect to accomplish nothing of a decisive and efficient character; and are afraid to try their strength, in pitched battle and upon the open field, where there is no place of retreat and no quarter given; and where they must, therefore, conquer or die. Hitherto nothing has been done for the country; but every thing done, seems to have been transacted with a single eye to its bearing on party interest and personal advantage.

What will come next upon the carpet, I know not; but something, unquestionably, to excite feeling, lead to discussion, and prevent decisive action. One of the causes of this state of things is the large number of representatives. The House is altogether too large for a deliberative assembly; and I most sincerely hope, that after the next census, the number will be reduced, at least not increased. Instead of one representative for 47,500, the ratio should be increased to one for 75,000 or even for 100,000. The representation would be as equal and as perfect, and the House, even according to the last number, would be sufficiently large, probably consisting of more than 150 members.

The Supreme Court of the U. S. commenced its annual session today. Seven of the nine Judges were present. They however adjourned till tomorrow, without attempting to accomplish any business.

A bill of direct legislation was introduced today in the Senate. Judge White of Tennessee rose in his place, and stated that he had received a series of resolutions, passed by the Legislature of his state, instructing their Senators and requesting their Representatives to act in a prescribed manner, with reference to particular measures proposed by *pr* to be proposed. He read the resolutions, and the answer which he had prepared, in which he declared that the instructions did not accord with his sober judgment, and could not be obeyed by him with a good conscience.

The communication closed with his resignation. He then took an affirmative leave of the Senate, and left his seat.

The same, as I said, was solemn; and all seemed deeply affected—for he is a venerable man in appearance, has long been a member of the Senate, and was, I am told, highly respected by both parties. Tomorrow, if I have time, I will finish this letter, and examine this doctrine of INSTRUCTIONS.

Jan. 14.—Agreeably to promise, I proceed to the proposed examination. It is certainly time that this new doctrine of *instructions*, and this modern practice of *instructing* Senators on *their* seats, should be thoroughly examined. The question to be examined is this: *Was it the design of the framers of the Constitution, and does its language and spirit, require, that a Senator should follow the directions of his State Legislature, against his own judgment, or unless he cannot then show with a good cause, should resign his seat?*

Certainly the language of the Constitution is entirely opposed to such a doctrine. In the third section of the first article, we find the following provision: 'The Senate of the United States shall be composed of two Senators from each State, chosen by the Legislature thereof for six years.' The time, therefore, *six years*, is the only limitation to the tenure of the office. They are not chosen for an indefinite period; to hold their office during the pleasure, and resign at the command of the Legislature. They are appointed for a definite and limited service, which may be performed in a longer or shorter time. The appointment is definite, only as it respects time—for *six years*, neither more nor less; and, with the act of appointment, the authority of the appointing power ceases. No provision is made for any accountability to the Legislature, for delinquency of duty or defect of judgment, in the person thus designated. This construction of the clause of the Constitution under consideration, is justified and confirmed by the fact, that the controlling power, which is to regulate the elections, and judge of the qualifications and conduct of the elected, after the returns, is not left in the hands of the State Legislature; but directly vested in the Senate of the United States. In the fourth section of the first article of the constitution, it is provided, that 'the Congress may at any time, by law, make or alter such regulations,' as the State Legislature have made, as to 'the time and manner of holding elections' ever. Again, in the first section of the same article we find this provision: 'Each House shall be the judge of the elections, returns, and qualifications of its own members.' This negative argument, it seems to me, is conclusive; and settles the question forever.

For not only is the claimed power not given to the State Legislature, where it is, as we shall by and see, to be the servants of the people; but on the part of the professors of religion, and on the part of the impenitent. Nor, on the other hand, have I a single doubt, that there was much of the Spirit's operations. Eighteen years have since rolled away; and numbers who were then awakened, still continue to love the Lord Jesus, and to labor in his service.' . . . 'That season of revival in college has been the means, already, of bringing hundreds, if not thousands, into the church of Christ. . . . As in the previous outpouring of the Spirit, so in this, some of the professors of religion in college, were greatly useful by their prayers and in their zealous conversation. The accounts which were given of that revival, both by letter and by the students themselves, in their subsequent vacation, were the means of great good in several places.'

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Another reason was, that far more might be done to draw out the resources of the Christian community; and measures would be taken to bring the matter under such a system, as to have the subject presented personally to every individual member of the church; and he had no doubt, judging from the experiments which had been made in some of the churches, that this would secure the necessary means; but some time was needed to get the system under way; and in the mean time, it would be necessary that extraordinary efforts be put forth to sustain the operations of the Board.

He reverted to the disastrous effects which must follow from another reduction, and inquired whether the returned members from New-Jersey should be permitted to take the oath, and act as qualified members. Nearly two weeks, in addition, have been principally employed on questions respecting the other five claimants, and various other incidental questions on the same absorbing and exciting subject; and the papers, with the subject matter of inquiry, are just referred to the committee of elections; where it ought to have gone two weeks ago. The design of keeping up this unprofitable debate, since the decision of the first question, is to me perfectly mystery. At least, I cannot account for the course pursued upon any sup-

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Or it may be, that the two great parties are so equally divided, and so completely in the hands and at the mercy of the conservatives, (so called,) that they expect to accomplish nothing of a decisive and efficient character; and are afraid to try their strength, in pitched battle and upon the open field, where there is no place of retreat and no quarter given; and where they must, therefore, conquer or die.

It is agreed that State Legislatures will claim the right to instruct their Senators, what you may ask, shall Senators thus instructed, do?—I answer,

But if State Legislatures will claim the right to instruct their Senators, what you may ask, shall they receive the instructions as requests, as friendly counsels, as memorials or petitions; view them with care and candor; use them as evidence of public opinion, and aids in forming their own opinions; and follow them as far as they can, consistently with their own judgment of what is right and expedient; and in matters of indifference and mere expediency, should yield a little (a good deal?) to prejudice.—But, if after deliberation and the most patient and candid inquiry, the recommendations, in their judgment, appear to be wrong or highly inexpedient—*injurious to their own country*, they can not honorably and conscientiously follow them.

What then, you ask, shall they do? Shall they hold their seats and act in opposition to the expressed sentiments of the Legislature of their State; or shall they resign, and *permit* another to take their place, and do those very things, which they cannot do themselves? How, then, ask me, does this hold out to them and to their duty, till their allotted time of service expires?

To be sure, they have a right to resign, if they think that course best for their country. Because we may always give up a right, and renounce a privilege, when their exercise does not involve a duty. I may, for example, give up my right of elective franchise, and neglect my privilege of voting in civil elections; if I believe I can accomplish more for my country by the renunciation, than by the exercise of this privilege of a citizen. Upon this principle, and upon this principle alone, can a Senator, consistently with his duty to his country, suffer himself to be *instructed out of his place*.

I hope the practice will be soon changed, and the true doctrine of the Constitution be revived.

And should the Legislature of New York follow the example of Tennessee, I presume my views will be regarded; for I see not how Mr. Wright can be spared by the administration.

Yours, B—J.

MISSIONARY MEETING.

An interesting meeting was held last Sabbath evening, in Park street church, in this city, preparatory to the embarkation of Rev. Messrs. Whiting, Walcott, Keyes, and Thompson, and their wives, and Doct. Van Dyck, for the mission in Syria. The exercises were commenced with singing the hymn,

'Men of God, go take your stations.'

And Rev. Mr. Whiting said, It is exactly ten years,

within one day, since a missionary, on the eve of embarkation, addressed a large assembly of Christian friends convened in this house. He went forth and joined one of the missions in the Mediterranean. After spending nearly nine years in the promised land, a train of unforeseen events led him back to his native country; and now, having been joined by others who have consecrated themselves to the same work, he is allowed to stand again here, a monument of God's mercy.

January 21, 1840.

BOSTON RECORDER.

to press the inquiry upon Let us see to it, that one here is try the effect of prayer. Let shall see blessed results. Are means needed? They will Holy Spirit needed to bless this blessing will be given in the last resort, is that this halloo, a larger place in your hearts, your messengers, go forth, we and our brethren on the ground, when called to suffer trials, we with the apostle, "But none of us, neither count I my life dear unto finish my course with joy, and have received of the Lord Jesus, of the grace of God." Deaf brethren in Christ, farewell!

that Doct. Van Dyk, who present at this meeting, had not engagement in the steamboats New York.

crowded at an early hour; and it away, not being able to find, the assembly was dismissed by Rev. Dr. Jenks.

names expected to have taken Tuesday; but the storm which day, prevented the vessel from

COMMEMORATION.

held at Brooklyn, Ct. by the

1740, was but thinly attended,

and the almost impassable

was, and a number of delega-

present. "Had the tra-

there would probably have been

assembly that was ever convened

the exercises occupied two days,

sermons, by Rev. Mr. William

Mr. Bouet of Woodstock's

struction and exhortation;" and

pecting the revival of religion in

Emm's History of Ct. which

was no organization for the

business; but it was generally

and, to establish a

, and to publish a monthly maga-

the several Associa-

to the duty of editors, and as

a publishing committee. Fe

lected to the "Connecticut Ob-

confessed, that we feel not a

the results of the communi-

of God's power in 1740, if they

But it is presumed they are

the brought out at present.

chies of that county shall still

sought to be done, in reme-

—and if the disappointments

in their anticipated attendances

consider their ways" in their

are earnestly on the Lord; it

will come forth at last, more glo-

or angel can record.

EOLOGICAL SEMINARY.

twenty-four Directors, exclu-

Vice President, Recorder and

one Professors, nearly all of the

city or vicinity, and a finan-

Of resident licentiates there are

class, twenty-four; in the middle

the junior class, fifty-five; while

and twenty-nine. The course of

each year is divided into

the institution is open to all de-

None can be admitted

evidence of piety, and of god-

ular church, nor without having

of academic study, or, sub-

by the Faculty on the branch

a course. No charge is made

use of the library, nor for any

Board is furnished

and varies not much from \$1,70

consists of about 16,000 vol-

Rev. Leander Van Es during

years, at an expense of not less

any important advantages in

education; but among them, we

one, that its location "is in the

Jesus Christ did not

the prophets, nor did Samuel le-

but, among the hills and v

ONALISM AT THE WEST.

Association of Illinois embarks

their annual meeting in Novem-

they have held, it appeared the

the, viz. Mendon and Griggsville

revivals—that three com-

unity are in progress—that three

and half built, and the rest of the

four only are supplied with

the enlarging, and attendan-

ce increasing, and several ha-

ved for benevolent objects.

SEMI-CENTENNIAL FUND

in Cincinnati under Dr. White,

the sum of \$6,686 92 toward

computed that if all the professo-

to something like this, the con-

to more than two millions. For

have \$500 each.

amounts as follows: th

nearly. Madison, Ind. \$25,

Greensburg', Ala. \$119.

Fairview, Montgomery, \$200 each. Farview, Va., \$200. Columbia, S. C., \$400.

AFRICAN COLONIZATION.

The African Repository affirms, that the Coloniza-

tion Society is assuming its wonted place in the favor

the benevolent public—that the call for informa-

on all subjects connected with Colonization is

becoming importunate—and that there are more

agents in the field than have been at any one time,

the history of its operations. This is what might

have been fairly anticipated, both by friends and en-

emies, to the purely philosophical principles, from the

inheritor cause thrown upon it and its sup-

porters, by the misguided leaders of the Anti-slavery

cause. Persecution is the worst of all weapons, with

which to assail the benevolent principle, either in

individual man, or, in an associated body of men. It

never fails to recoil on those who use it, and to stim-

ulate to the highest action, the indomitable energy

of those who suffer from it. That the "benevolent

principle" first originated the Colonization Society, there is not the shadow of a doubt; and that the same

principle still sustains it, is equally beyond question;

and the fact, if it be a fact, that many more give it

their support on equivocal or unshaded grounds,

diminishes not at all the claims of the Society to the

confidence of the friends of Africa and the wretched

slave. Why should the whole cause suffer, and the

motives and objects of its ardent friends be arraigned,

tried, condemned and executed, on the ground that it

has friends whose objects and motives are

sinister and base. There is no justice in this. And

justice will always defeat itself. Abolitionism is

injured by its gratuitous attacks on a co-worker

and an older sister in the great cause of philanthropy.

We claim in spite of all the scorn and ribald declama-

tion of any party, to seek the welfare of Africa,

the annihilation of slavery, and the purgation of our

country's name from the deep foul blot that now ad-

heres to it; and therefore hail with equal gladness, the

successes and excesses of the Colonization and the

abolitionists, so far as they are regulated by the divine

"Whatsoever ye would that others should

do unto you, that do ye also unto them."

MUNIFICENT DONATIONS.

Hon. Elijah Paine of Williamstown, Vt., Thomas

Hazard, of Newport, R. I. and Hon. T. W. Williams,

of New London, Ct. have each recently given

some thousand dollars, to aid the cause of Colonization.

The amount of collections for the Society during

three months, from Sept. 10, to Dec. 10, was \$12,

\$93 53.

MORMONS.

"Mormon" states, that since this vi-

from Missouri by violence, and

dismissed them; and well add—"

amilies which have joined them

be of wealth, and not inti-

ately and barefaced an impostor, as

it could be credited by now

that, or sanctioned by some

the manner in which its relief is

given.

GENEVOLENT SOCIETY.

the Twenty-eighth Annual Re-

Beneficent Society. It state-

are at present small, and

needed to meet the wants of the

We trust the appeal will be

those of our oldest societies, and

well as in consideration of the

manner in which its relief is

given.

Installation.—Rev. FRANCIS DANFORTH, late

of Winchester, N. H. was installed Pastor of the

First Congregational Church and Society in Hadley, Wed-

nesday, Dec. 11th, 1839. Introductory Prayer by

Professor Fish of Amherst College; Sermon by Rev.

Hooper, from the Special Joint Committee,

Mr. Richard Pickett of Newburyport.

Capt. John G. Peck of Newbury.

Mr. Charles L. Keeler of New York.

Capt. Theophilus Smith, Dartmouth, Mass.

Mr. Chas. S. Noyes, clerk to C. B. Babcock, N. Y.

Mr. Albert E. Harding, firm of Harding & Co. N. Y.

Poetry.

MEMORIES OF THE DEAD.
Would to God we had lived together, as of the next hour
were to be our last! But the lesson comes too late in
All thy agonies are vain:
Cold the other lies before thee;
Tears can bring us no relief:
Morn a tribe, long forgotten;
Soothed thought, and cruel word,
On thy writhing soul is echoing;
With a voice which will be heard:
Vain thy deep, remorseless grief,
Sighs will bring thee no relief:
Then dost shrink from every soal,
Human sympathy may bring;
In thy helpless desolation,
Thought will dash, and Memory sting:
None may south thy lonely grief,
Earth can bring thee no relief:
Then whose friends are still beside thee,
Listen to this sorrowing strain;
Ponder well the solemn warning,
What its mournful truths contain:
Hearts which such remorse have known,
Peace may find in heaven alone!

Congress.

We are indebted to the Hon. WILLIAM SLADE, Representative in Congress from Vermont, for the following corrected copy of his excellent speech on the question of appointing Chaplains to that body:

SPEECH OF MR. SLADE,
IN THE HOUSE OF REPRESENTATIVES,
Friday, December 27, 1839.

The question pending being on a motion to reconsider the vote of the House concurring in a resolution of the Senate for the appointment of Chaplains—

Mr. SLADE rose and said that he could not permit the occasion to pass, without expressing, briefly, his views upon the motion before the House—a motion, in effect, to abandon the immemorial usage of employing Chaplains to each House of Congress, and, henceforth, to commence their daily deliberations without any formal recognition of a Divine Providence, or invocation of the Divine blessing. It was a proposition as unexpected to him, as it was important in its bearings on the best interests of the country.

And, first of all, Mr. S. said he desired, in his own name, and in the name of his constituents, most heartily to thank the gentleman from Virginia (Mr. Wise) for the speech he had delivered on that occasion. It was the more gratifying to him, because, from what he knew of that gentleman, he knew it was the result of his deep and settled conviction of the importance of the usage he vindicated; and he regarded his frank and manly expression of that conviction, as no equivocal evidence of the sentiments of his constituents, on the great subject involved in the question before the House.

Indeed, (continued Mr. S.) such, I am happy to say, is the general sentiment of the country; for, however strong may be the general passion for gain and pleasure; however false the standard of individual and national honor; and to whatever extent party spirit and unworthy ambition may have perverted the public mind, and crowded from it a thoughtful remembrance of individual and national responsibility, there is still a general conviction of the existence of a Divine Providence, a general feeling of dependence on the Divine favor; and a general respect for the observances of the Christian religion. Beneath the rough surface of this vast ocean of human passion there is a silent deep! There is embosomed in the great nation a conviction of dependence and a sense of accountability, which may well find expression here, on an occasion like this. Sir, it is the impulse of Nature herself, looking up from the depths of her conscious helplessness and misery. We should be worse than heathens did we fail to feel, or refuse to acknowledge it; while, as Americans—as descendants of pilgrim fugitives for conscience' sake, in dependence on a guiding and protecting Providence, we should deny the faith of our fathers, and brand with folly and fanaticism the noble, confiding spirit which characterized so strongly their struggle for independence.

The Revolution, which gave us a national existence, not only proclaimed the true doctrines of the rights of conscience and of self-government, but it carried the minds of our fathers, by a natural and necessary connexion, up to the great Source of those rights, and the great Fountain of all good. The first act of this united People closed with a memorable and impressive recognition of their dependence. "For the support of this Declaration," said the noble hand who solemnly proclaimed "that these United Colonies are, and of right ought to be, free and independent States"—"with a firm reliance on Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor." And never, during the long and deadly struggle to support that Declaration, did that reliance for a moment cease. The prowess of their arms was more than equalled by the vigor of their faith; their "honor" was not more sacred than was their "reliance" firm.

Read, sir, the Journals of the Congress which legislated the country through that fearful struggle. It met, for the first time, on the 5th of September, 1775, at Carpenters' Hall, in Philadelphia; and, sir, its very first act, after examining the credentials of its members, and adopting a few simple rules for its government, was to resolve "That the Rev. Mr. Duché be requested to open the Congress tomorrow morning with prayers, at the Carpenters' Hall, at 9 o'clock." The Journal of the next day's proceedings relates the execution of this order; which was immediately followed by a resolution of thanks to the Chaplain for "performing Divine service, and for the excellent prayers which he composed and delivered on that occasion."

Here is the commencement of the usage which it is now proposed to abandon. Almost the very first breath of this nation's existence in its organization, by its ascertained Representatives, for wisdom to guide their counsels. The usage thus commenced was never interrupted during the entire period of the war; it was introduced, on the motion of Dr. Franklin, into the convention that formed the Constitution, was transferred to the first Congress under the Constitution, and has been transmitted, through the succeeding twenty-four Congresses, without interruption, to the present time.

But this is not all. During the eight years' war of the Revolution, eight fasts and seven thanksgivings were recommended, by proclamations of the Continental Congress. These proclamations stand upon the journals of that body in impressive contrast with the proposition now before us, to exclude, henceforth, a recognition of the government and providence of God from the Hall of our deliberations. They utter, in deep tones, the language of penitence and gratitude; while they bear the broad impress of conscious dependence and humble reliance on the Divine goodness and power.

But, sir, while they stand on the pages of our history as precious memorials of the deep and full-hearted piety which gave a martyr energy to the revolutionary struggle, they did not spend their force upon the occasion that called them forth. Their influence reached, forward to the times of peace, and onward to the matured government of the Constitution. The people have, every where, felt it. Congress has felt it. Many of the State Legislatures have felt it. All, I believe, in the North-

ern States, open their daily sessions with an act of homage to the great Source of goodness and wisdom. In my own State—I know not in how many other States—even the terms of the courts of justice are opened by prayer, in obedience to the injunction "in all thy ways acknowledge Him, and He shall direct thy paths."

And now, sir, shall it, upon this brief review, surprise us that the influence of which I have spoken, cherished as it is by the devoted labors of the Christian ministry, and the gentle and unobtrusive yet mighty influence of sanctified maternal affection, should beat strongly in the heart of this great people? or that it should have found utterance here, this morning, in the eloquent speech of the gentleman from Virginia? Sir, that speech was the voice of this nation, coming up from the fulness of its deep-wrought and well-established faith. And I trust that it is yet again to be most emphatically uttered in the voice which shall be given upon the proposition now before the House.

But against the continuance of a practice thus originating in the day of several trials, carried onward to the day of triumph, and consecrated in the uninterrupted usage of this Government, there are objections, urged here with an ability and an earnestness that entitle them to consideration.

And, first, we are told that the periodical election of chaplains has begotten the practice of electioneering for that office. If this is an evil, as I admit that it has been, it will cure itself. One single well-established cause of this kind will begat an expression of remorse strong enough to keep at a perceptible distance all clerical electorates for a generation.

The same answer may be given to the next objection; which is, that hypocrites in religion and brawlers in politics may sometimes be chosen to minister here in holy things. Some gentlemen profess to know of the occurrence of such cases. For myself, I am not very ready to suspect hypocrisy, nor quick to discern the evidences of it. There are always enough, however, to detect the wolf in sheep's clothing; and there is a repugnance to clerical disguises so deep and strong and universal, as to guard, pretty effectually, against repetitions, at least, of such impositions. And as to political brawlers, it is hardly to be believed that an undiscussed outrage on the proprieties of the clerical office would find, or even toleration, among the members of either branch of Congress.

Unworthy men will sometimes find their way to civil offices; and even the sacred office has no complete security against their desperation. But offices of State and Church are not, therefore, to be dispensed with, but rather is the approach to them to be guarded with a sterner and more watchful jealousy.

But there is another light in which this subject is to be viewed. The question before us is not whether we shall now, for the first time, introduce religious worship into this Hall; but whether, having had it here for half a century, we shall turn it out. Now, sir, whatever we may think—with however pure motives we may perform the act, it will be impossible to give it, in the eyes of this nation and the world, any other character than that of indifference at least, if not actual hostility, to the religion of our fathers. The Congress of the United States cannot endure even the forms of religion. It has tried them for half a century, and finds them a vain, idle, and profitless ceremony! Such will be the taunt of infidelity! Who here is willing to give an occasion for it?

Sir, we are a city set upon a hill, that cannot be hid. It is not our business to teach religion, except by example; but it is our business to understand its connexion with all good government, and to be watchful that we do nothing, either as individuals or as a public body, to diminish its sacredness, weaken its sanctions, or impair its purifying influence on the public mind.

Prayer is the only visible tie, save the oath you are authorized to administer, which binds this body to the throne of the All-Powerful and All-Wise. Shall we sunder it? Can we do it, and be guiltless? Can we do it without shocking the moral feeling of the country? Are we aware how wide-spread and deep is the feeling of dependence? How naturally the heart of frail, feeble, guilty man leans on the support of Almighty Power—looks to the guidance of Perfect Wisdom, and hopes in the energy of Infinite Love? If we think that this feeling is confined to those who make a formal profession of religion, we are mistaken. Prayer is the natural breathing of conscious dependence. A conviction of its propriety and obligation is nearly universal; insomuch that there is scarcely a nation or tribe of men upon earth, where are not to be found altars inscribed, either to the unknown God, who is "ignorantly worshipped," or to Him "that made the world, and giveth to all life, and breath, and all things."

But this, it is said, is an inappropriate place for religious exercises, and the meeting of this House for business an inappropriate occasion. The closet, the family, and the church, are referred to as the places, and the only places for performing that duty. It seems to be regarded as a sort of sacrifice, to bring such services into immediate contact with our daily business here. A gentleman near me illustrates it by asking whether the bus-hands, after attending to the morning devotions of the family, would, on assembling his laborers in the field, repeat the same services. I answer, no. But the case chosen by the gentleman for illustration supposes that the gathering in the field for labor has been preceded by a gathering in the family for devotion. It admits that the daily labors of a family should be preceded by its united homage to the Author of its common mercies, and the supplication of His blessing on its common labors. And this, sir, precisely illustrates the usage now in question. A family has common mercies to acknowledge, common sins to deplore, common dangers to encounter, and common labors to be blessed. Just so is it with this House. If common duties, responsibilities, and dangers give appropriate and significant to the morning devotions of a family, surely they give to the morning devotions of this body equal appropriateness and significance.

Never, perhaps, was there a nation in which this feeling was more universal, or where it was under the guidance of a higher intelligence, than in this nation, at the commencement of its existence. Our fathers called, "in the day of trouble," on Him who promises to "answer;" and who did answer them, by "seasonable" and "timely" aid. We are to be guided by this, and it is the first of the infidelities of this House to their constituents, to suppose that they can stand by the side of the infidel, and be true to their constituents.

But, sir, clear as are the benefits of the usage we are considering, and obvious as would be the evils of its discontinuance, there is an objection still unconsidered, which seems to be regarded by some as quite insurmountable. It will, sir, say gentlemen, produce a union of Church and State. Let us consider this objection.

What is a union of Church and State? It is a union of ecclesiastical and civil power. In Great Britain, the church is represented in the House of Lords, and the Government compels the support of the church. The collection of tithes for the support of the ministry, and the imposition of civil disabilities upon those who are not within the pale of church communion, are among the odious peculiarities of this union.

It is only necessary to define the union of Church and State to perceive at once that it is among the last of the evils to be apprehended in the United States. There are here no tendencies in that direction. The whole current of feeling and sentiment is against it. Our pilgrim fathers encountered the perils of an ocean and a wilderness to escape from it; and the free exercise of religion, untrammeled by such a union, is formally secured in every constitution of government on the continent. And it were not, such security results from the very nature of our governments. They must be broken up, reorganized, as well as the current of religious feeling changed, before this union could be effected. We shall have anarchy, monarchy, despotism—anything sooner than such a union.

But there is a union which does exist, which has existed, and which must exist, in some degree, so long as we have governments worth preserving. I mean a union of religion with government—not a union of ecclesiastical authority with civil rule, but an infusion of the spirit of the Christian religion into the administration of public affairs. Never should this union be dissolved until we are prepared to

raise our minds to the contemplation of infinite purity, rectitude, justice, goodness, mercy, and truth blended in beautiful, and lovely harmony in the Being we adore. How transforming the power of an approach to such a Being! How it stills the tumult of passion, and strengthens the ties of our common brotherhood! Where else can be felt, in such subduing power, the motives for obedience to the injunction, "let all bitterness and wrath and anger and clamor and evil speaking be put away from among you, with all malice?" Who of us does not need this influence? Whose heart will be insensitive to its power, and whose hand will it not draw forth in the greetings of fraternal kindness and good-will?

But this is not all. How is the relation between this body and its constituency consecrated by the remembrance of that constituency in the aspirations that daily ascend from this place? A Student's Representative, legislating for a great People, looking up to the God of Nations for blessings on that People, and on the legislation which is most deeply to affect their interests! What a sight for angels is this!

And then there is, connected with and crowning the whole, the noble idea, brought out with such beauty and force in the eloquent speech of the gentleman from Virginia; I mean the authorized public recognition by the two Houses of Congress of the Being and the Providence of God—an attestation of the deep conviction that in Him the nation lives, and moves, and has its being. To many, indeed, it may all be a mere form—an idle, unmeaning ceremony. But to nevertheless stand out before the world as the pledge of a nation's allegiance to the God of heaven. Revoke this pledge, remove this landmark, set the contemplated example, and then work a work whose end you cannot see. Sir, let us beware of the influence of such an example, and remember that without the strong and lasting influence of conscientious dependence and responsibility, perading this land, the forms of our Government, with their highest sanctions, and their strongest bulwarks, will become but as the spider's web, before the wild blasts of revolutionary fury which will sweep over our country, when the authority of Omnipotence shall be unheeded and disregarded.

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If they are members of Congress who do not reverence the good old usage of our fathers, then let them be responsible for their fall.

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follow revolutionary France, in the frenzy of her infidel zeal, and openly cast off all allegiance to the God of the Universe.

Who will say he is afraid of *this union?* Who deprecates the influence of *CHRISTIAN PRINCIPLE* upon the administration of our public affairs? Who that loves his country does not wish there were more of it? Who can measure the extent of our indebtedness to it, for all that gives value to our social and civil institutions? How deep are their foundations laid in the religion of our Puritan fathers. How much, especially, are we indebted to it, for the great distinctive features of these institutions—LIBERTY OF CONSCIENCE AND EQUALITY OF RIGHTS.

The New Testament is the great charter of popular freedom—the basis of genuine and safe democracy, because that democracy is guarded by the great conservative principles of truth, justice, virtue, knowledge, temperance, patience, and charity. Who will avow himself opposed to a union of such principles with the governments of the country? Who would annihilate the concentric force which should carry these governments, in harmonious revolution, around the Great Centre of power, and wisdom, and goodness, and truth.

But before the *Corporations Answer* could reach him, he had ship'd off more goods to the College Treasurer, which arriv'd safely, to the sum of fifteen hundred pounds.

Mr. Colman could not but return a very grateful acknowledgement for so great a bounty as *six hundred pounds* received. But in his letter to the *Corporations Answer*, he said, "I should have wished it might have been a *Professor of Divinity*, to all posterity among us, by the Will of GOD.

Mr. Hollis answered with wonder that we had not a *Professor of Divinity* before that day, and prayed to be immediately inform'd, "What would be a meet Stipend or Salary for one?

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